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AN AGE OF ANXIETY?

THE question mark is ours; the rest of the title is taken from the description of the present age by the recently held congress of the International Association For Religious Freedom in Belfast. As far as it was possible for one to judge who was not there the anxiety seemed to be felt in sociological problems.

If it is felt there, in the manner described by the Congress, then one can only ask for a little more of it. For never was the human race more on top of its sociological problems than now and more on its toes to settle them. Compared with the beginning of this century most of the people of the West are living in a demi-paradise. To describe this state of affairs as anxiety is to suggest that Liberal Christianity has got its head rammed down into troubles of its own imagination.

There is the hydrogen bomb. True! But it is right to suppose that the human race having come so far in its millions of years of existence, and having survived and accomplished so much, will not commit suicide now. Every sign indicates that it does not intend to do so.

There is the poverty and disease of the East. But it is not worse than it ever was. For the first time in history the people of the East realize that they are poor and are disease ridden and need not be. They are rising on their toes to do something about it. And it is a very different emotion from anxiety that prompts the West to do all it can—perhaps it can do much more—to help them.

It is right to be sensitive to all the material distress still left over in the West, and the changes in spiritual fact which can follow from technological change, but to treat all the general causes of this as descriptive of the age is to miss the real spiritual issues.

Dead Ideals

Liberal Christianity in this as in so many other matters is flogging dead ideals. The day when the supposed ultimate test of religion, among intelligent men, was what religion did with sociological problems, has passed. It had its day, and it was right that the day should be, but in the age that is now dawning, when—as an example—the standard of living in Britain is likely to be doubled in twenty years, to suppose that the critical issues lie along social readjustment is to suppose that it is a bad thing for even the humblest member of society to be more materially protected (particularly in health) than the well-to-do at the beginning of this century. Certain battles have been won, and it indicates spiritual poverty not to recognize that.

An Internecine Battle

The dead ideals are apparent in other directions. At another recent conference, that of the Modern Churchmen in Oxford (how dated even is the word Modern!) Canon Bezzant was reported in the press as saying that the belief in heaven and hell was more or less dead. True, oh true! and Modern Churchmen and a good many other people have been saying that for a long time, and many have helped to bring about the desirable disbelief. But what is to take the place of the belief? Nothing? Was it all then a pitiful illusion or superstition of the human race having no connection whatever with hunger of spirit or any kind of touch with reality? It is far harder to pierce that question and face all its implications than to state with constant aridity that certain things are dead, when it is known they have been dead for a long time. It may be true that there are quite a number of people about who do not recognize them as dead, but they, on the whole, belong to the institutional religion that hardly influences now much of the contemporary spiritual need. And an internecine battle, if it could be described as such, within the institutions, although exciting to some within and those who live on the edges, is not of very much significance.

The real problem of contemporary Christendom, and one that Liberal Christianity stares at with a stony gaze, is that for masses of people orthodox Christianity is dead. Many of those who still use it do so out of nostalgia, or half-belief, or through particular personal interpretations. Liberal Christianity so often tries to sidestep this obvious fact either with a sham up-to-date concern with sociological problems, or with protests about the nature of the corpse that may now be taken for granted. It says what is being said and adds little new.

The Problem

The inner spiritual problem is plain enough. The Christian story of the miraculous birth of Christ to the miraculous Crucifixion and Resurrection was one of the major insights into all that afflicts the spirit of man and his mortal and immortal destiny. To deny that is to deny

any greatness to the past, and consequently to the present, of the human spirit. Yet that story in its past form is no longer alive and never can be brought to life again in its past form. Nothing can ever alter the fact that the human mind has destroyed the story's historical basis. There are many who still believe in it, but not even the most devout or learned among them can hope to convince those who disbelieve, such as the devout historian-plus-scientist (note the devout) and those who accept his evidence. One of the most startling changes in the contemporary world is that the Catholic, for instance, in so many ways, has implicitly to recognize that the other fellow is also right. Yet—in the past the story did everything. It placed Western man securely in his universe. When a third of the population of Europe was wiped out in the Black Death no one then thought they were living in an age of anxiety. All that happened happened within every explanation they knew.

What can take the place of the traditional Christian story? That is the spiritual and religious problem of Christendom. No answer can be invented—and there is no vacuum to be filled. The act of creation is needed, and something of that act ought to come from Liberal Christianity. The announcement that the old is dead, the constant dissection of certain parts of it, escapism into sociological problems, ought now to be done with. Social and economic problems ought to be taken in the stride. What is new within the spirit of man? How can it be brought to life? If Liberal Christianity does not or cannot answer those questions why should others be expected to listen?

WRONG CONCLUSIONS

By G. Randall Jones

IF I were arguing with a fundamentalist, and said to him: "We read in the Bible, 'There is no God'", he would probably protest that the Bible contained no such statement. If I tried to justify my assertion by quoting the second clause of the first verse of the fourteenth Psalm, he would point out that I had torn the text out of its context. Putting it in its context, what the Bible tells us is: "The fool hath said in his heart, 'There is no God'".

To taste the full flavour of the Bible, or any other book, we must keep the text within the context. We must not stress the literal meaning of isolated passages, but place them against the background of "the climate of opinion" prevailing at the time they were written. Thus fuller and richer meanings are brought forth from ancient writings.

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I will give two illustrations of how wrong conclusions arise when text is torn from context. First, consider the problem of how to deal with enemies. The Old Testament says: "Eye for eye, tooth for tooth, life for life." That was the Old Law, of which Jesus said that not one jot or tittle should pass away. But he also said that we were to love our enemies and do good to them that hate us. In that case, it would seem that the Old Law has passed away.

But look more closely at the Old Law. To grasp the full implications of it, we must not treat it as an isolated text. We must place it in its context. It was drawn up at a time when people were demanding unlimited vengeance. They were not satisfied when the offender was brought to justice, but extended their animosity to the offender's kinsmen and fellow-tribesmen. So, in effect, and in protest against the tendency to exact unlimited vengeance against innocent hostages, what the Old Law said was: "*Not more* than eye for eye; *not more* than tooth for tooth; *not more* than life for life."

I am not suggesting that the Old Law reaches the moral and spiritual level of the New Commandment of Jesus. I am suggesting that, when put in its proper context, against the background of the thought of the age in which it was formulated, the Old Law is not an exhortation to vengeance, but an exhortation to avoid vengeance.

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Take a second illustration of the way in which the text is affected by the context. There is a widespread opinion among Christians that one of the outstanding defects of the Moslem faith is its open advocacy of polygamy. What are the facts? The Moslem faith arose among a people where a man might have as many wives as he could afford. In protest against that, Mohammed said: "*Not more* than four wives"—and even this limited permission was hedged by restrictions to which reference is made below. The main point is that the Moslem Marriage Law, when placed in its proper context, against the background of "the climate of opinion" in which it arose, is not a law in favour of polygamy, but a law for the limitation of polygamy.

Moreover, with regard to the plurality of wives, Mohammed imposed strict conditions. He insisted that a man with one wife should not take a second unless he was quite sure that he would treat both with absolute impartiality, not favouring one at the expense of the other. And so on, with the third and fourth wives, four being the limit. Recently, when a prominent statesman in a Moslem country married a second wife, there was widespread and indignant protest among the Moslem women throughout the country, and this protest did not die down until the statesman promised to keep the spirit and the letter of the Moslem law of strict impartiality.

This rule of strict impartiality led to the formation of a sect which claims to be part of the Moslem Brotherhood, though most Moslems regard it as heretical. The special feature of this sect is that its members assert that Mohammed was really an advocate of monogamy. Their argument runs as follows: "The Prophet insists that no man shall take a second wife unless he is quite sure that he will be able to treat both with absolute impartiality. But what man could give such an assurance? The thing is impossible. Therefore, what the Prophet really means is that no man should have more than one wife."

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The argument of the heretical Moslem sect is ingenious, but perhaps not altogether convincing. However, it does illustrate how richer and fuller meanings can be brought forth from the sacred scriptures when we cease to rely on the literal interpretation of isolated texts, and pay due attention to the spirit that transcends the letter—the spirit that can only be ascertained by placing the text in its full context.

Here, then, is the real objection to fundamentalism. Fundamentalism, in all its forms, relies on isolated texts, arbitrarily selected, and often interpreted in a forced and fanciful way. Different sects have their different selections, and their different interpretations. The remedy, or part of the remedy, is to put the text into its context and strive to ascertain the spirit that informs the whole.

In this matter of putting the text into its context, the Catholic is in no better case than the fundamentalist. He says: "I believe what the Church believes." But what does "the Church" believe? According to the Roman definition, the Catholic faith is that which has been believed "everywhere, always, and by all." But what meaning can be attached to the suggestion that what the Roman Church is teaching to-day has been believed "everywhere, always, and by all"? The context of the "everywhere, always, and by all" is too small—in space, it ignores the vast areas of the non-Christian world; in time, it ignores all that happened before the first century of our era and all that may happen after the twentieth century.

If we are to grasp what has been believed "everywhere, always, and by all," we must consider the matter in a wider context than that envisaged by Catholic or fundamentalist. We must take account of the saints and mystics of many faiths and many ages. So doing, we shall not think less of the Bible, or of the saints of the Roman communion. But the Bible message, and the lives of the Catholic saints, will acquire for us richer and fuller meanings when placed in the full context of the Divine Plan which is being worked out everywhere and always, though perhaps not by all.

COMMENT

Diplomatic Courtesies

COURTESY costs nothing, I used to be taught when I was a boy, but it brings good dividends, not all of a monetary kind. Diplomats are taught that from the day of their entry into the service. It was true of diplomatic representatives, with the exception until recently of the ambassadors of Russia and her satellites, who even at official functions used to be in the habit of clustering together and presenting a united cold front to everyone else. But bad manners apparently are now changing! and invitations not only to tea-parties, but also to the Premier's country home have been extended to Moscow diplomats no matter whence they come; and numerous photographs have been published of stern Soviet bureaucrats unbending and, covered in smiles, chatting with and joining in the pleasures of their guests. Only this morning there has come word of further courtesies, this time in the shape of the broadcasting of international weather charts. It is all very reassuring, and indicative of the changed atmosphere in which negotiations with Russia on matters of great moment can be carried on.

"Perhaps in this neglected spot . . ."

A prominent Belfast citizen, in search of ancestors, went to a little churchyard in Donegal. "Who would you be looking for?" said a local woman, who had watched his search among the graves. "I'm looking or the grave of Reverend A. B.," he said, "who was buried here 300 years ago". "Your'e a long time in coming," was the rejoinder. There are many churchyards and burial places in this country, belonging to our own and other denominations, to which no one ever seems to come, but which are a source of expense for the severely strained finances of the religious bodies to which they belong. I have in mind a small walled graveyard attached to one of our congregations, but at a distance from the chapel building. No relatives of the people going to the chapel now are buried there, although the ancestors of some wealthy townspeople lie there. It is very hard on the congregation that this ground, which once seemed a denominational asset, should be a source of worry, not only from the financial point of view; for it is often difficult to find the labour to keep the place in order even if the money for the purpose is in hand.

The difficulty that has arisen in Nottingham over the closed graveyard owned and managed by a company that has gone into liquidation is typical of many similar situations that are bound to arise all over the country. In the course of time, no doubt, the tombstones of many of them will be removed and placed along the surrounding walls, and the whole area transformed by the relevant local bodies into pleasant gardens; but in the meantime there are the feelings of the surviving relatives to consider. The passage of years, perhaps, will bring a solution nearer, for although most of us would not like to see the neglected or disturbed graves of parents or grandparents of whom we have many memories, we are not so considerate of the resting places of earlier ancestors, even where we know their location. The growing favour towards cremation will soon prevent similar problems arising in the future.

Sea-bathing in Spain

The hierarchy of the Roman Catholic Church seems at times to betray an unrestfulness on matters of sex that almost borders on indecency itself. The pastoral letter of the Cardinal Primate of Spain warning Spaniards against the moral dangers of mixed bathing at beaches, swimming pools and rivers seems to savour of that sort of unpleasantness. The history of sea-bathing would, from that point of view, afford an interesting picture of a return to a more natural and less prurient relationship between the sexes. I can still remember bathing machines, but in my childhood they were used as dressing rooms on beaches where there were no other dressing rooms—not as a means of enabling ladies to enter the water unobserved, as was the case in early Victorian days. But I can still remember my surprise, as a boy of six, when my mother and several ladies at an unfrequented bay emerged from behind some rocks clad in thick voluminous bathing costumes plentifully furnished with frills and flounces. I rather thing that mixed bathing on the great public scale at present indulged in at watering-places would even then have been regarded with a certain amount of suspicion and dislike—for I remember that somewhere about 1904 the public sea-bathing establishments near my home were first used for mixed bathing, but it was a rule that no man or boy should be admitted unless in the company of the other sex. Since then emancipation has been rapid, and men and women may now appear on a crowded beach clad in costumes the exiguousness of which might have made a dream a nightmare half-a-century ago.

Sunday Rest

An example of the way in which people often think that because they are engaged in following some particular sporting interest, they are emancipated from consideration for the feelings of other people, was shown two or three weeks ago near Preston. The vicar had to make a protest against the way that people who were attending a motor-cycle scramble, organized by the Auto-Cycle Union, clambered over gravestones and flower beds in order to get a short cut through the churchyard. Not only so, but when the parishioners asked them to desist they were insulted. It is difficult to see what can be done to prevent such irregularities of behaviour, but it all indicates that in some quarters and from some angle there has been a decline in common decency.

A few weeks ago I expressed the view that the current disregard of Sunday observance, without some compensating equivalent, makes for lack of poise and depth in personal character. Unexpectedly this has been illustrated from another angle in a book that has recently been written by Professor Irvine on Huxley and Darwin. He refers to their strange liability, in common with many other great Victorians, to ill-health, and he suggests with some plausibility that these mainly psychological ailments enabled them, while lying as quiet invalids on a couch, to perfect those theories that brought them fame and altered the course of human thought. Ordinary human beings require a similar period of rest in order to solve the difficult problems of daily life, but if every day is to be a day of rushing about it is hard to see how time can be spared for that object.

Commentator.

Honour for the Rev. L. A. Garrard

The Rev. L. A. Garrard, tutor in New Testament at Manchester College, Oxford, and editor of the *Hibbert Journal*, has been awarded a $300 prize by the Christian Research Foundation, Incorporated, of New York, for a dissertation on "Intolerance and the Doctrine of Love in the Early Church". Mr. Garrard's name appears at the head of his class in the prize-list, and the judges comment on the "exceptional quality" of the entries submitted.

Miss Dorothy Wrigley, President of the Unitarian Peace Fellowship, and secretary of the Leytonstone Church, has been elected to the executive of the National Peace Council.

A UNITARIAN MINISTER ON TOUR

By R. D. Woodall

THIS time 150 years ago there were appearing in the shops copies of that now rare travel book "An Excursion From Sidmouth to Chester" by the Rev. Edmund Butcher, Unitarian minister at Sidmouth from 1798 till 1820.

Butcher, who died in April, 1822, began life as a linen draper's apprentice and his tour, although well padded out with a lot of historical matter, is essentially readable and also a useful mine of information about social conditions in 1803, when the tour was actually made.

He starts off by bluntly condemning the working conditions of those engaged in the Honiton lace industry and in suggesting that it was high time Parliament stepped in to protect the child workers in that industry. "It is," he says "a melancholy consideration that so much comfort and health are sacrificed in producing these after all unnecessary articles of female decoration."

He is blunt in his criticisms. Although he thought Honiton a beautiful town, he branded the shambles for the selling of meat and vegetables in the main street as "an absolute nuisance to the place." Was he advocating municipal socialism, when he suggested "The property should be purchased and a new market erected in some other situation at the general expense of the town"?

He criticizes methods of electing members of Parliament in those days. He tells us that at Taunton every potwalloper had the right to vote. A potwalloper is defined as "everyone who dresses his own victuals." Hence Butcher continues "In consequence of this on the eve of an election the inmates or lodgers in the town to qualify themselves for voting make a fire in the streets and there boil their victuals. How grossly absurd are such rights as these!"

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He writes of the manner in which dissenters were not officially allowed to serve on Town Councils or in Parliament. In Bridgwater at one time the Corporation had been almost entirely dissenters and as a Corporation attended the Presbyterian Meeting House.

Although he enjoyed his stay at Bristol and thought "water parties" on the Avon "amongst the most agreeable amusements of this place," he violently condemned the slave trade on which so much of Bristol's wealth had been built. "We call ourselves," he thunders, "an enlightened, a humane, a free and a Christian people and yet we are deeply engaged in the slave trade!"

There were minor excitements of course. He tells us "in the middle of the principal street of Chepstow, just at the point where it divides in the form of the letter Y our driver and an old conductor of a loaded wagon, as they impeded each other's passage, began a combat with their tongues, which we were afraid would have ended in one with their whips." Butcher as befitted a parson acted as peacemaker in the quarrel.

There is something very homely in his comment about the "Swan Hotel" he patronized in Hereford. He arrived at 10 p.m. and was soon sitting down to a meal of chicken and ham. "The beds," he tells us, "were excellent."

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Butcher does not gloss over the ugly features of towns which even then attracted a lot of admirers. Thus, writing of the Tewkesbury nailers, he says, "The persons thus employed are in general so rude and savage that it is scarcely deemed safe for other inhabitants to go into their quarter, especially if any umbrage has been taken against them by any of the nailers."

There is no pious puritannical "total abstinence" propaganda in his description of Lichfield Races, when he says "We may take it for granted that upon such occasions the company do not forget the ale for which it has been famous time immemorial."

Echoes of the wars against Napoleon creep into the text. At Congleton on the day of his visit preparations were going ahead for a public meeting to enrol a local Volunteer force. He says "Numerous papers, relative to the designs of our enemies, are posted up in various parts—upon one wall we counted no less than fourteen."

At Derby he went over a porcelain works and saw a head of the then Duke of York formed and taken out of the mould in little more than a minute. He comments "We observed with pain that the finer and most ornamental parts of the business seemed very hurtful to the eyes of those who were employed in it—all of them wore green shades but these did not appear entirely to remedy the evil."

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One place Butcher did not like was Buxton. "Nothing," he says, "but the medicinal waters could, I should suppose, induce anybody to visit Buxton." The country nearby, which was powdered by refuse from the neighbouring lime kilns he branded as wearing "The appearance of a dirty hairdresser's shop."

He liked Birmingham despite the pall of smoke which overhung it and the plainness of the New Meeting House. He is amazed that at one factory, "A boy twelve years of age without the possibility of error will form 7,200 pins' heads in three minutes." His visit to Moulton and Watt's works at Soho, where the motive power came from the newly invented steam engine, provoked the comment "I cannot help however rejoicing that the First Consul of France is not yet able to transport his armies in steam boats across the Channel."

Quick to seize on signs of social improvement, Butcher was full of praise for Birmingham's guinea gardens, so called because the owners of the gardens paid a guinea a year for them. He says "Nothing can be more conducive to the health and morals of the inhabitants than the cultivation of these quiet retreats."

This, of course, was typical of the writer who ended his tour back at Sidmouth with the lines;

"Ask me to choose my happiest lot
I choose exactly what I've got!
Ask me what I wish for more—
A little to relieve the poor;
A life well spent, since life is given,
And long or short as pleases Heaven."

A CRITIC'S NOTEBOOK

By E. W. Martin

Among contemporary thinkers the late Nicolas Berdyaev stands out as a figure of notable insight, and in *The Meaning of the Creative Act* (Gollancz, 18s.) the elements of his later thought are maturing, for this book was first published in 1916.

In a preface written in 1927 he said: "We shall pass through a period of darkness before a new light beams out." For Berdyaev man was a creator of good and evil. Creation was always a liberation of spirit. He writes of creativeness and redemption, of the way it is expressed in terms of freedom, asceticism, through marriage and the family.

Man bears a double image within himself: that of God and of the universe. Berdyaev thought that modern man

understood only partly the nature of the technical forces of civilization which he is developing. There was a "milieu of magic" bewitching the soul: "The more discerning among us now begin to suspect the magic quality of electricity: it kills the soul of man, organizes an impersonal, quality-less reign of the bourgeois." Man's task is the creation of a cosmic social order.

Berdyaev is never a pessimist because his faith is too encompassing for any such loss of dignity as a person. To read this book is to see that here indeed was a prophet of tremendous range and undoubted power. Also one can say that to neglect his work is to miss what may prove to be the most discerning analysis written during the first world war. The proof of its value is that the criticisms still hold good, only atomic power seems more like black magic than is electricity. It is the development of a process and the individual must develop with it.

Journey Through Dread by Arland Ussher (Darwen Finlayson, 12s. 6d.) is a study of Kierkegaard, Heidegger and Sartre. It is not a full-scale analysis of the Existentialist movement but of the philosophy of *Dread* which ranges from Kierkegaard's holy awe to the "more mundane shudders of Sartre." These studies embrace Kierkegaard's shudder before God, Hiedegger's shudder before death and Sartre's shudder before the Other Person. The chapter on Sartre—"the greatest intellectual energy in the world to-day"—is of great value, but the whole book is wise and worthy of the most careful attention. Sartre is not presented as an evil person but as one who is gay and courageous. Mr. Ussher's study has the merits which come from criticism that is based securely upon wide reading and philosbphic understanding.

Two additions to the valuable Men and Books series, published by Longmans at 10s. 6d. each, are: *Samuel Johnson* by Michael Joyce, and *John Milton* by Kenneth Muir. Mr. Joyce covers the familiar ground gracefully and ably, brings the great sage before our eyes in his living shape. Mr. Muir, though less detailed, has a more difficult subject to handle. Milton was a great, but sometimes a gloomy figure. There are chapters on his education, early poetry, his involvement in politics, on *Paradise Lost* and *Paradise Regained*. Each book contains a select bibliography, and both are works that will appeal to the general reader who wants to obtain scholarly introductions to the territory of great minds.

ACCEPTING ADVERSITY

By Charles Easton

IT is human nature to seek good fortune and to hope that things will go well with us. It comes naturally to like plain sailing and easy running. We neither woo difficulty nor court disaster. We welcome prosperity and ease and everything that contributes to our well being. Yet Dr. Jacks was by no means the first to point out the essential constitution of man. "Ill adapted for living an easy life" he writes, "he is well adapted for living a difficult life. It is precisely when his circumstances are easiest that he gives the poorest account of himself. Man is at his best fighting against odds."

Most of us enjoy a challenge like that. Our spirit is roused and we are glad life calls us to be men. But it is a common misconception that any odds that will put us on our mettle will necessarily be spectacular and will require of us an heroic struggle. Of our conduct on such momentous occasions we have no doubt. We forget that most normal adversities require no fight. They demand the heroic spirit. They call for acceptance rather than for opposition. We are required to give the best account of ourselves in tranquil acceptance of infirmity and old age. It is not the heroic struggle we had anticipated, though it calls for the best we have of heart and mind and spirit. It is a great grace of religious living to know when to say "Thy will be done" with active intention, and when to repeat those familiar words in happy acceptance of the processes of time. If we look upon all life as aspects of the life of God we may, without in any way withdrawing from an active participation in affairs, learn to follow Rachel Taylor in her "Immortal Hour" and say,

> Still as the great waters
> Lying in the west,
> So is my spirit still.
> I lay my folded hands within Thy breast,
> My will within Thy will.

In that alignment of our will with the will of God, the personal ills we cannot alter become a new revelation of the nature of divine life. When we no longer repel adversity as an enemy but receive her as an expected guest, we discover that she leaves behind her a precious legacy of herself. She endows us with a wealth of experience of the unexpected depths of life and the unimagined resources of God. We discover for ourselves the great paradoxes of religion that were so richly illustrated in the life of Jesus: that in bitterness there is sweetness; in affliction, joy; in submission, strength.

The major adversities of human life catch many people unawares. Bereavement, the frustration of a life hope, unexpected physical suffering are the ultimate test of our human nature. It is at such times that friends speak tenderly of the love of God. But it is hard to trust ourself to the deep ocean of God when we have never ventured beyond our own little bank. Happy is he or she in adversity who is accustomed to the deeps of God. Whoever has found eternity in the living present knows that whatever is taken, God remains.

There is nothing morbid or other-worldly in preparing when days are fair to face the clouds of adversity. The preparation is one with the whole tenor of religious living. To say "not my will but Thine be done" gives a tense of living that is active or passive as events require. It is an assurance of unbroken fellowship with God. Slowly to find our way into the deeps of religious experience is an adventure of such magnitude that none will regret leaving the turbulent and buffetting waves of the shore. When we have in a happy Godward life, both fought the good fight and bowed to the viccissitudes of existence we shall confess "Sweet are the uses of adversity." We shall have penetrated one of the mysteries of the religious life.

ON BEING RETIRED

By J. G. Richardson

UNLESS the great reaper gathers us in before we reach three score years and ten, or we retire earlier, the day of retirement is usually not far away at this age. If we are worn out when we reach the "allotted span", retirement will probably be accepted with relief: if it is thrust upon us as a conventional requirement, it just has to be accepted.

When, however, retirement comes into view as a thing desirable in itself, a situation of some complexity arises. Charles Lamb, in his essay "The superannuated man", has some interesting things to say about such voluntary retirement. "Let me caution persons grown old in active business, not lightly, nor without weighing their own resources, to forego their customary employment all at once, for there may be danger in it." In the same essay, he admits a conscious incapacity for business, was happiest when away from it, but owing to the "kindness of the most magnificent firm in the world" was able to retire at 50. Yet he admits, that after retirement, "I wandered about, thinking I was happy but knowing that I was not." The last-named admission raises an important question: can we, as retired persons, be happy or, if not happy, useful members of the community? I think it is possible to be both. In any case, whatever may be our feelings at the time of retirement, I am sure we can save ourselves from permanent boredom. No one would suggest that Charles Lamb was permanently bored.

With such an authority in the background, and, to the end of holding on to as full a life as possible, I have fortified myself with a few reflections and offer them cast in a general mould.

Some people, out of the goodness of their hearts, tell us that we must have a hobby, and up to a point this advice is sound, but it is possible, like Uncle Toby, to ride a hobby horse too much. There is, too, a suggestion of selfishness in living merely for a hobby. If we want respect we must spread ourselves out a little more than this. In fact, what is there to be said against carrying on, if at all possible, with interests, or activities, outside of business before retirement, even if some of them are a little irksome. Some time ago I came across the advice "don't resign from anything". To those of us who have been compelled to break away from the main interest of our lives this advice seems appropriate. So much for the time in which we can be usefully and actively employed, but what about the period when our vitality declines and our responses of body and mind are not equal to the calls made upon them. Well, a few homely reflections may be relevant to such a condition.

There are, of course, our memories and, although memory is a shadowy land and some things remembered may be more disturbing than pleasant, it must be a poor past that cannot provide glimpses of some happy and cherished days.

Then age, although it may wither us in some ways, does usually mellow us with the priceless gift of wisdom.

Should infirmity and adversity come our way, great examples teach us that we can help others, similarly placed, by our patience and fortitude.

It has been said that in our children we live our lives again. Whether we subscribe to this idea, or not, there is no doubt that family ties and interests are a great comfort to most people in their declining years.

Then we get plenty of time for reading and reflection. What a universe of interest for the mind there is in philosophy and religion, not to mention the arts generally. And even "star-eyed science" does not always "waft us back a message of despair".

Recently, I met in a newspaper article a wonderfully penetrating and fertile saying by an ancient Greek philosopher: "The helping of man, by man, is God." No one need be outside the scope this great and universal idea.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Questions at Issue

Sir,—Some of your readers may find the following extract from a recently published work, "Dialogues of Alfred North Whitehead", by Lucian Price, a helpful answer, at least in part, to the questions postulated in your recent "leader," "Questions at Issue".

> "God is in the World or nowhere, creating continuously in us and around us. This Creative principle is everywhere in animate and so called inanimate matter. But this creation is a continuing process and the process is itself the actuality. . . . In so far as Man partakes of this Creative process does he partake of God, and that participation is his immortality, reducing the question of whether his individuality survives death of the body to the estate of an irrelevancy. His true destiny as co-Creator in the Universe is his dignity and his grandeur."

This pronouncement may be somewhat difficult to build into a Theological structure useful for religious purposes, but one cannot help feeling that the author of it comes very near to reflecting something of the ultimate answer to your two questions.—Yours,

Newcastle upon Tyne. *Herbert Dove.*

Corrections

Inadvertently, Miss M. K. Garry was described last week as being the Unitarian minister in the Khasi Hills. We doubt if this deceived anyone! Miss Garry is, of course, the Secretary of the International Union of Liberal Christian Women.

Dr. Jeremy Goring was recently described as a Fellow of King's College, London. This is incorrect. He is a Fellow of the Institute of Historical Research, London.

THE INQUIRER

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NEWS REVIEW

MANCHESTER COLLEGE OLD STUDENTS' ASSOCIATION.

The member officially appointed to report on the annual meetings in June, regretfully aware of the delay in the production of his material, was tempted to think that at this late stage there was no point in preparing a report at all. But he believes that even now there ought to be some public reference to this ever-popular event, firstly, because the benefit of the week is felt by our churches through the tonic effects on the ministers who attend it, and secondly, because anything that concerns Manchester College is the concern of us all. Accordingly, he reports that Oxford was as kind to us as ever in the matter of the weather, that the papers and discussions on "The Quest for Religious Knowledge" reached the usual high standard, and that our informal talks and debates in the evenings kept us up as late as ever. We congratulate Phillip Hewett on the publication of his recent book: and we thank Leslie Pennington, of Chicago, for being so agreeable and stimulating a guest and companion. Lastly, we record our gratitude to those who read papers or conducted our worship; to our secretary, Arthur Long; to our President, J. P. Chalk; and to the authorities of the College, for their respective contributions to another happy and successful week of high thinking and not-so-plain living.

D.R.

NATIONAL UNION OF LAY PREACHERS

A meeting of the council was held at the Unitarian College, Manchester, on Saturday afternoon, July 16. Representatives were present from Norwich to Liverpool; and from Birmingham to York. Mrs. Haward (President) occupied the chair. The long debated problem of the "Status of the Lay Preacher" was carried nearer solution, when it was agreed that the previous suggestions should be sent to all District Unions for consideration and approval. A letter of resignation was received from Mr. Butterworth. In order to relieve him from responsibility it was unanimously resolved that Mr. Philip J. Spencer, of West Bromwich, be appointed Assistant Secretary. Mr. Butterworth has agreed to allow his name to stand as Secretary and welcomes the assistance of Mr. Spencer. Miss Dixon-Williams' name was put forward and accepted as President-Designate for 1957-8.

St. Helens: Members and friends of the St. Helens Unitarian and Free Christian Church accorded a genuine Lancashire welcome to their new minister, the Rev. Stanley R. Butler and Mrs. Butler on July 14.

A week before Mr. Butler was inducted at Gateacre Chapel as Minister of the joint congregations of St. Helens and Gateacre, and the following function was designed to give the St. Helens congregation an opportunity of welcoming their new minister and his wife.

The church, specially decorated with lovely summer flowers, and radiant with the golden evening sunshine which streamed into it, was filled to capacity, the chair being occupied by the St. Helens President, Alderman J. Thackray.

Alderman Thackray said he felt that the welcome extended to Mr. and Mrs. Butler should be a real "Northern" welcome. That meant a hearty one and one which they all hoped to continue in spirit throughout Mr. Butler's ministry in St. Helens. They were all aware, he continued, that it was Mr. Butler's first ministry, and for that reason they could assure him he would receive in St. Helens all the encouragement they could possibly give him.

Alderman Thackray noted that in entering the ministry at a comparatively late stage of his career, Mr. Butler had taken a step rarely taken under such circumstances. Mr. Butler had relinquished a position of some affluence to adopt a humbler career from the point of view of financial reward.

Continued on page 288

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 21st, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. CORAM DAVIES
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Mr. FRANK WALKER
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. A. GREGORY

BATH, Trim Street Chapel, Unitarian, 6.30, Mr. A. F. COATES
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. E. S. PETERS
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. G. J. PRUCE
BILLINGSHURST, Free Church, High Street, 11.15, Dr. J. J. GORING
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EWBANK
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. W. JOYCE HAZLEHURST, 6.30, Supply
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Linca.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGEWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Miss HALE
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JAMES NICHOLSON
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. DUDLEY RICHARDS
BRISTOL, Oakfield Road, 11, Rev. DUDLEY RICHARDS, 6.30, Rev. B. L. GOLLAND
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11, Rev. JOHN MATHER, 6.30, Rev. BENJAMIN GILL

CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Mr. T. HOLLINGSWORTH
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JOHN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Supply
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. JOHN ROWLAND
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Rev. H. C. WILKINS
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. ALUN WILLIAMS
CROWN, Free Christian Church, Beech Street, 6.30, Supply
CROWBOROUGH, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in month)

DEAN ROW, 10.45, Rev. ELSPETH R. VALLANCE STYAL, No Service
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. W. J. ARNOLD
DONCASTER, Free Christian Church, Hall Gate, 11, Mrs. B. SHEPHERD, 6.30, Mr. W. E. BROOKES
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Mr. C. E. EMBRY
DUBLIN, Stephen's Green, West, 11.30 and 7, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. J. H. EVANS
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53, Constitution Road, 11, Rev. A. E. POTTS

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, No Service

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Mr. BRUCE FINDLOW
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, No Service

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Mrs. NORA TEMPEST, 6.30, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Dr. J. J. GORING
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEVER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROW
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. JOHN KELTY
LEICHWORTH, Vassals Hill, Gerrans Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Mrs. B. ROBERTS
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MUIRDEN
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Mr. CHARLES BOOTH
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Dr. H. J. MCLACHLAN
LONDON, Bell Street, Edgware Road, 6, Mr. M. E. T. THORNCROFT
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, No Service
LONDON, Golders Green, Hoop Lane, 11, Mr. S. R. MARTIN, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Grand Pit Church, Chatham Place, 6.30, Mrs. E. SAVAGE
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER
LONDON, Hoad High Road, 6.30, Mr. G. J. PRUCE
LONDON, Mansion Unitarian Church, Upper Street Premises Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. WADDINGTON
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, No Service
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. T. E. DAKIN
LONDON, Richmond Free Church, Ormond Road, 11, Mr. R. H. CORRICK
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. ROSAMOND BARKER
LONDON, Wandsworth Unitarian Church East Hill, 11, Rev. JOHN ROWLAND, (Also 6.30, 1st Sunday in the Month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. WALTER M. LONG
LYTHAM St. ANNES (Ansdell), Unitarian Church, Channing Road, 11, ——

MAIDSTONE, Unitarian Church Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. ALBERT SMITH
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. I. TOSELAND
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, No Service
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. ARTHUR W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Mr. DEREK SMITH
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOOMS
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Supply

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. F. D. JONES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, Young People's Sunday, 2.45 and 6
NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. SHORT
NORWICH, Octagon I, Chapel Colegate, 11, Mrs. H. R. HAWARD
NOTTINGHAM, High Pavement Chapel 10.45 and 6.30, Rev. J. A. KENNEDY

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Supply
OXFORD, Manchester College Chapel, 11.30, No Service

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. W. STEPHENSON
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church 6.30, Rev. LAWRENCE REDFERN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Supply
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants, The Meeting House, 11, Dr. J. CYRIL FLOWER
ROCHDALE, Blackwater Street, No Services
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. S. H. KNIGHT

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS 6.30, Miss D. JEFFERIES
SHEFFIELD (Attercliffe), 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11, Supply
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. SIDNEY SPENCER
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Miss ADA SHORT
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. JOHN R. STURGES
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Mr. J. L. OATES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Supply, 6.30, Mr. W. W. WENBURY
SWANSEA, Pontnard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Mr. W. MALCOLM, 6.30, Mr. G. JONES

TAUNTON, Mary St. Chapel, 11, Ald. C. H. GOODLAND, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G KNIGHT
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. A. L. FINDLOW
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11, Mrs. I. WICKSTEED, 6. 30, Mr. H. R. DIXON
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. A. BENTON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Supply

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFIN
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CRAMMOND
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. MAGNUS C. RATTRAY

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Marriage

Wood-Wood.—On August 13, 1955, at Upper Chapel, Sheffield, Rev. G. S. Whitby officiating, Frederick Brian Gaylor, son of Dr. and Mrs. F. T. Wood, to Margaret Olga, daughter of Mr. and Mrs. F. Wood.

Continued from page 286

It was a courageous and self-sacrificing step, and indicated clearly the quality of the man who had come to minister to them.

Similar tributes to the new minister were paid by the other occupants of the platform.

After graceful and sincere replies by the guests of honour and the presentation of flowers to Mrs. Butler by Mrs. Thackray, a pleasant evening was extended with a musical and theatrical entertainment produced by Mr. J. A. Hewitt, those taking part being members of the Sunday School.

The highlights of the entertainment were the originality of the "Welcome Song" and the topical Songs—"The Three Parsons" particularly "The Parson from Cardiff," all written by Mr. Hewitt.

Astley: Astley Unitarian Christian Chapel possesses a handsome and tuneful organ. A successful experiment was tried on Sunday, July 17, when a party of members of the Unitarian Y.P.L. conducted the evening service as part of their training under the North and East Lancs. Lay Preachers' Association scheme. The music for all the hymns was furnished by a tape-recorder which played the opening verse and the voice recording of Mr. and Mrs. Jack Simon and Mrs. Leslie Procter. Great interest was displayed in this substitute for choir and organ.

Billingshurst: The 201st Anniversary of the Billingshurst Free Christian Church was celebrated on Sunday, July 17, at services at which the Rev. John Rowlands, B.Sc., of Brighton, was the visiting preacher. Most appropriate and inspiring sermons marked the occasion. Many members of the Evershed family, whose connection goes back to the foundation of the Church, made this an opportunity for pilgrimage and reunion, and friends from several churches in the London Provincial area were present.

Chester: The congregation of Matthew Henry's Chapel much enjoyed the visit on August 7 of the Rev. Donald McKinney of Brooklyn, New York. In the afternoon of the same day the congregation of the Horwich Unitarian Church with their minister, the Rev. Joyce Hazlehurst, came to Chester for their summer outing. They saw as much of Chester as possible, had a picnic tea in the schoolroom, and formed a part of the congregation in the evening. It was a day to be remembered by the Matthew Henry's congregation.

Kidderminster: On July 2, on a beautiful afternoon, the Annual Garden Party in connection with the New Meeting House took place, and besides being a happy social function was a most gratifying success financially. £100 was hoped for, but the result was only a few shillings short of £130; the highest figure reached for some years past. On Sunday, July 10, 30 friends came from Evesham for the joint annual service; 60 from Kidderminster having visited Evesham on June 5. This happy fellowship, renewed each year, is much appreciated and enjoyed by both congregations. The Church frontage is at present shrouded in scaffolding and extensive repairs to the stonework are in progress, which will prove another expensive undertaking.

Mr. J. W. V. Nicholson, of Manchester College, Oxford, has succeeded in graduating in the second Class in the Honours School of Theology at Oxford University.

BY LAKE LUGANO

Twenty-one people have just returned to England and normality, after spending the last eleven days officially as "Mr. Parkinson's party." I am not for one moment suggesting that being a part of one of Mr. Parkinson's parties is anything other than perfectly normal ; merely that we had returned to ordinary everyday life after days of travel, sight-seeing, and lazing in the sunshine. It was an experience rich in good fellowship and spent in beautiful surroundings.

Shepherding twenty-one people, many of them on their first Continental holiday, is no easy job—but Mr. Parkinson manages. No-one was more than temporarily lost.

At our Sunday morning service in the garden of the Villa Elise we were joined by German, Swiss, French, and Swedish visitors to the hotel, and the collection, contributed by our own people, we decided should go to the Essex Hall rebuilding fund.

Unitarians certainly get around—talking to two English people on the boat on Lake Como we discovered they were from Ullett Road Church, Liverpool! Perhaps even more surprising was the chance meeting, on a crowded cross-Channel steamer, with Dr. Buri, of Switzerland, who was on his way to the I.A.R.F. conference in Belfast.

On our return journey we learnt that it is not for nothing that Swiss people are so often seen carrying umbrellas. We spent about five hours in the lovely city of Lucerne, most of it in the pouring rain, but even in the rain Lucerne is still a lovely city. The rest of the journey duly accomplished, a rather tired party split up to go to its various destinations, poorer certainly in pocket, but infinitely richer in experience. *Phyllis Haigh.*

Reports for The Inquirer

Soon the autumn work will be beginning in the churches. Readers of *The Inquirer* want to hear of what you are doing, but they would like to hear of what is of interest to them. Golden rule number 1—write what will interest other people and not merely the members of your own congregation. Alas and alack! let it be taken that solos have been sung, sermons are inspiring, and a "magnificent tea" was provided. Unitarian teas are always magnificent. If you can, double-space your writing; every item always has to be edited, and this is rendered impossible sometimes by the closeness of the handwriting. Proper or unusual names are always familiar to the writer; they are often a puzzle to the Editor and the printer if written in a scribbled long-hand. Send us your reports, but please send them for the general reader and not merely for congregational interest.

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